

The 74th year must, therefore, be the year of his reign, and it follows that the era originated with him. If Abu-l-Fazl is correct, and my reading of the Sanscrit inscription admissible, then the date of the inscription is $1119 + 47 = 1193$ A. D.

My knowledge of Sanscrit is exceedingly small, but it looks to me as if the words of the inscription might bear the above interpretation.

Possibly it was because it never occurred to any one that a reign could last seventy-four years, that it was taken for granted that the seventy-four years must mean years after the expiry of the reign.

*Notes on some Kolarian tribes.—By W. H. P. DRIVER.**

The Asurs.

Habitat.—The Asurs, a small tribe, speaking a dialect of the Kolarian language, are to be found only in the extreme west of the Lohardagá district. They are iron-smelters by profession.

Origin and history.—They appear to have considerable traditions in connection with their former history. The following is the story regarding their origin, and general history. In ancient times they were a great people and inhabited the Dhaulagir and Mainagir Hills on which there were two large lakes. They were clever artisans, travelled about in palkís, and used to eat red-hot iron. They did not cultivate the land, but had large herds of cattle. Then the Uráons, called Lodhás, appeared and took all their cattle, and they had to go into the jungles. (The saying with reference to the Uráons being stronger is *báro bhái Asur, terá bhái Lodhá*, i. e., ‘the Asurs are twelve brothers, but the Lodhás are thirteen brothers.’) This drove them to desperation and they took to cattle-lifting and preying on the Uráons. (The mythology of the various Kolarian tribes always refers to the Asurs as robbers and fire-eaters.) These Uráons, unable to attack them in the jungles, called in the assistance of Bhag’wán, who built a great fort and invited all the Asurs to attend. Being afraid to refuse, they all came at the summons, and were told to enter the fort by Bhag’wán, who to allay their fears went in first. After they were all in, Bhag’wán shut the gate and disappeared from the top. He then filled the fort up with charcoal. When he got outside,

* [All names, terms and words quoted in this paper are spelled by the author as he heard them from the people. The system of spelling, or transliteration, is the usual one; but it should be noted that *n* indicates the nasalisation of the preceding vowel, and that *o* indicates the Eastern Gauḍian, or Bengálí, pronunciation of *a*; thus *gotōr* is the Hindí *gotar*, Skr. *gotra*; *bōr* corresponds to Hindí *bar* or *bará* ‘great.’ ED.]

he found two Asurs (a brother and sister) who had not gone in with the rest, and he made these two fix up a bellows (such as the Asurs use for smelting iron) and immolate the whole tribe. These two were then carried away by the Uráoñs, and left in the jungles, where their descendants are now found, being condemned for ever to use the bellows. They say that the Uráoñs brought their two ancestors in palkís from the far East, but they have not the slightest idea how far, nor where Dhaulagir and Mainagir are situated.

In different parts of the Lohardagá and Chaibásá districts are found well finished stone, clay, glass, and metal beads, and also small silver coins (of the kind called ‘old Hindú punch coins’) which are attributed by the people to the Asurs, but it is difficult to say whether the present Asurs are descendants of the people who used these coins and beads or not. I am credibly informed that beads similar in every way to these are, at the present day, worn by the Bhutiyás about Darjiling, and this fact taken in conjunction with the legend about Dhaulagir appears to me very suggestive of the true origin of these people. The Bhagavat Puráña (1, 3, 24) refers to the people of Kikata (Bihár), who were in those days mostly Kols, as Asurs; and these Asurs of Lohardagá (who are also Kols) state that they have borne this name from ancient times. We, therefore, seem to have connecting links for tracing the present day Asurs from the Himálayan mountains to the hills of Chuṭiyá Nágpur.

Titles, sub-tribes and septs.—The Asurs assume the title of Mánjhí. They are divided into the following sub-tribes: Jaït Asurs and Lohará-Asurs, who smelt iron and make ploughs, &c.; Soënká or Agariyá-Asurs and Gonḍ-Asurs, who smelt iron, but do not make ploughs, &c. All these sub-tribes have innumerable *gotōrs* such as Roṭe, Sikta, Aind, Ṭopo, Kerketá, Kachhuwá, Tirkí, Nág, Chitri, Gundrí, and Sujúr, &c.

Festivals and religious customs.—They observe the following festivals and religious customs: *Mágh-parab* in January; *Phágund* in February; at this festival they offer a sacrifice of a fowl to *Andhariyá Devatá* (the Earth God). The fowl is held by a pair of pincers, its head is placed on an anvil, and it is struck with a hammer, a prayer being offered with a request to be preserved from the sparks, that fly from red-hot iron. *Hariyári* in May, when a fowl is sacrificed to their parents; *Daliyá* (the God of Plenty), a sacrifice in June; *Sendrá*, the hunting festival, in June; *Karam* in August; *Soharái* in October. A sacrifice is offered to ‘*Bōr Pahári Bongá*’ (great hill God) of a brown goat, and to ‘*Pand’rá Devatá*’ (the sun) of a mottled fowl. These two are yearly sacrifices,

but may be offered at any time. All the above sacrifices are offered by the people themselves, without the assistance of *páhans*. The *páhan**, or priest, who must be either an Asur or a *Mundá*, offers sacrifices at the *Sarhul* in May, and at the *Khaniyári* or harvest festival in November. Tuesday and the change of the moon are considered good times to offer these sacrifices. The *Dárhá* and *Churaïl* are evil spirits who afflict people, and when they make their presence felt, they have to be propitiated with a sacrifice, by the *páhan*, and politely turned out.

Dances.—Asurs dance the *jhúmar*, *domkaït*, *thariyá*, *luchgí*, *desaöli*, and *jatrá* or *khariyá*. They use only the *dhol* and *mándar*, and they have no horns, flutes, cymbals &c.

Food.—They eat cows, pigs, buffaloes, tigers, rats, and lizards, and also poisonous snakes, such as the *nág* and *járá* for the cure of lumbago. The snakes' heads are cut off, and the flesh is separated from the bones and fried.

Marriage customs.—The marriage ceremonies of the Asurs are peculiar. The parents supply the trousseau, but the bridegroom gives his share towards the feast, and also gives a *dáli* of Rs. 5 to the parents. Parents arrange marriages and the ceremony takes place at the bridegroom's father's house. The following preparations are made for a wedding. In front of the house a shed of *Sál* branches is erected, and at some little distance all round this a temporary *Sál* fence is put up. This enclosure is called the *maruá-táñd*, and in the centre of it are planted a long bamboo and a mango branch, and alongside of these is placed a *bind*, or basket, for storing grain, which is filled with earth and planted with a few grains of corn. The bride and bridegroom dine with the rest of the party. After dinner they anoint each other all over with oil and turmeric and then retire, while the rest of the party enjoy themselves drinking and dancing in the *maruá-táñd*. At dawn the couple are brought forth and made to stand at the front door on a yoke covered with *kher* grass, while two girls (relatives of both parties) fetch two small *gharás* of water and splash the happy pair, using twigs from the mango branch. The family party then go into the house, and the pair sitting together mark each other on the foreheads with *sindur*, using their right-hand little fingers. They all then go out and join the rest of the party dancing in the *maruá-táñd*. After the sun is well up, the married couple go home, and the wife commences to cook to show that she has undertaken her household duties.

* [This term is spelled sometimes *páhan* पाहन्, sometimes *páham* पाहं. Possibly it may be a corruption of the Hindi *bráhmaṇ* or *báṁhaṇ*. Compare the Burmese 'paunha' for *bráhmaṇ*, in Bigandet's *Legend of Gaudama*, vol. I, p. 29, footnote 18. Ed.]

Marriages usually take place in January, and the pair go to visit their parents in a year's time. Asurs usually marry only one wife, and widows can re-marry. They must marry in their own tribe, but the parties must be of different *gotōrs*. Married people can separate but it is considered a disgrace to do so. Property descends to male heirs.

Customs regarding children.—A mother is considered unclean for fifteen days after the birth of a child. After this time both she and the child are anointed with oil and turmeric, the child's head is shaved, and it is named often after grandparents, or after the day on which it was born. Before deciding upon a name, they throw two grains of rice into a bowl of water; when the propitious name is called, both grains will sink and keep together. A dinner is given to all relatives on such occasions. The boys have their forearms burnt, but the girls are not tattooed. Every large village has a *Dhamkuriyá* or a bachelors' hall, in front of which the boys and girls dance. If the elders catch girls in the *Dhamkuriyá* the boys are heavily fined, and their fathers have to pay if they cannot.

Death customs.—The ceremonies for the dead are as follows:—Those who die a natural death or are killed by accident or by violence, are burnt on the banks of a river. Those who die of any disease are buried and three or four large stones are placed over the grave. It is customary to feed all relatives after a death.

The Asurs, like all Kolarian tribes, are very black, and have nothing to boast of in the way of features, but they are of good physique and have hardy constitutions, although they appear to be dying out.

The Birijiyás.

Habitat.—The Birijiyás are a small Kolarian tribe to be found in the pargáñas of Bar'we and Chhechihári in the Lohardagá district, and also in the neighbouring Native State of Sir'gujá. In appearance they are black with flat faces, but of good physique, and many wear the hair in matted locks. They are quiet, unwarlike people (even those who live on the hills), and live by cultivation of rice, *urid*, *ráhar*, *bodí*, *maruá*, &c. They say they come from the Mahádeo Hills, and the following is the story of their origin.

Origin.—The god Mahádeo made the figure of a horse out of clay, but he was not pleased with it; he then made a dog, but this also did not take his fancy; so he finally found a scarecrow and put life into it, when it was turned into a man. He liked his appearance, and so made a wife for him in the same way by animating another scarecrow.

Titles and connections.—The Birijiyás sometimes take the title of

Májhí or Ganhju. Those living on the hills are called Pahariyás, and those settled on the plains are known as Dáñd-Birijiyá. They appear to be nearly allied to the Agariás and more distantly to the Asurs.

Religion.—Their gods are *Debí*, *Sing'bongá* or the Sun, *Nind-Bongá* or the Moon, and *Mahádeo*, and they have three priests of their own tribes to attend to these deities. The head priest, *Baígá Páhan*, and his assistant, the *Dewar*, offer the sacrifices, and the *Pujár* is the consulting priest who decides as to what the sacrifice is to be. The people themselves offer sacrifices to their dead ancestors whom they call *Muá*.

Festivals.—They keep the following festivals, *viz.*, the *Phaguá* in February, the *Sarhul* in April, the *Chíná-Parab* (at the sowing season) in June or July, the *Karmá* in October, and the *Arwá* or *Khar'waj* (or harvest festival) in November. At this season they sacrifice to Mahádeo. Like all other Kolars they are fond of dancing and drinking.

Marriage Customs.—Marriages are arranged between parents by a male go-between or *bisut*. The hill Birijiyás have no *gotörs*, but marry from neighbouring villages. They only marry after coming of age. It is customary to buy their wives, the usual price being Rs. 4, which is paid to the parents. The bridegroom supplies the trousseau, which consists of a new cloth dyed yellow, brass bangles, earrings, and as many ornaments as he can afford. The chief feature of the ceremony is a big dinner at the bride's father's house, to which the bridegroom has to contribute his share in the shape of two or three maunds of rice and several *gharás* of rice-beer. All the relations of both parties and numerous friends are invited to the wedding feast, and after the dinner drinking and dancing go on all night. The hill Birijiyás anoint each other with oil at the marriage, but those of the plains have adopted the use of *sindur* instead.

Divorce.—A man may marry up to three wives; and divorcees, widows and widowers can re-marry. A divorce or separation is formally accomplished by the return of the Rs. 4 and marriage expenses, but the said expenses are seldom returned, and the matter generally ends in a compromise.

Customs regarding children.—After child-birth the mother is considered unclean for ten days, and she has to live and eat apart from her husband in a corner of the house, a door being cut at the back of the house for her special use. After the expiry of the proper time she washes, puts on a clean dress, and comes in at the front door, and the husband then blocks up the back door, until it is again required. Twins are very uncommon, and one or both usually die. Children are named after dead grandparents or great-grandparents. Boys' fore-

arms are burnt, but girls are not tattooed like Muṇḍás and Kharíyás. Every village has a *Dhamkuriyá'* or bachelors' hall for the bigger boys.

Customs concerning the dead.—Birijiyás can either burn or bury their dead. They bury them deep and cover the surface with thorns and large stones in order to keep off jackals and hyenas. (Perhaps this was the real origin of monumental stones in other countries.)

Food.—Birijiyás are allowed to eat buffaloes, cows, and the *dháman* snake, but they are forbidden to eat monkeys, frogs and ordinary snakes. They effect cures by charms, mesmerism, and sacrifices. Disputes are settled by *pancháyats* or consultation by elders.

The Birhors.

Habitat.—The Birhors, a small tribe speaking a dialect of the Kolarian language, chiefly lead a wild nomadic life among the hills and jungles of Chutiyá Nágpur. They travel about in small communities, earning a precarious living by making string from the *chop* (*Bauhinia scandens*) bark. A few of their number have, however, settled down in different parts of the district amongst their more civilised neighbours and taken to cultivation. Those living in the jungles are usually very poor, their huts being made of leaves and branches, and measuring 8 or 10 feet in length by 6 feet in breadth by 6 feet in height, the doors being only 2 feet in height by $1\frac{1}{2}$ feet in breadth. These huts are placed in a circular form, with the doors facing towards the inside of the circle, of which the open space in the centre is kept clean and used for dancing. In appearance the Birhors are amongst the most degraded looking of Kolarian tribes. They are usually very short, black, and dirty-looking, some of the men wearing the hair matted. They do not use bows and arrows, and their only weapons are small axes.

Food.—The jungle Birhors keep neither cattle, goats, nor pigs, but buy them when required for a feast or sacrifice. They eat cows, buffaloes, goats, pigs, fowls, rats, and monkeys, but not bears, tigers, jackals, dogs, snakes, lizards, &c. For vegetables they are dependent mostly on the jungles and the following is a list of the commonest kinds, *viz.* :

Leaves.—Koínár, Káná, Mat्हá, Kaṭai, Sári, Sárubérá, Síl'wer, Pich'kí, Chátom, Muchurí, Háru, Singh, Rong. *Roots.*—Háser, Durá, Piská, Kulu, Kund'rí, Gethí, Bír, Semar, Karíl, Chakond. *Fruits.*—Laṛiyá, Kudá, Podho, Kanduwer, Bel, Dumar, Bar, Pípar, Sarai, Piṭhor, Dau, Tiril, Kaṭ'kar'jí, Sir'ká. Their women help them to make the *chop* string, and also carry this and the monkey skins to the small

village markets situated nearest the jungles, and there either sell or barter their articles for rice, salt, and oil. The skins of monkeys are used for making Kol drums.

Hunting.—The following is the system in which they hunt. Strong nets about 4 feet wide, which they make of *chop*, are stretched against upright posts or trees in a line along the ground, for a distance of several hundred yards. They then beat up towards their nets, and the forests being almost denuded of large trees, the monkeys (small, brown and long-tailed) take to the ground, and so get snared along with other game.

Titles and sub-tribes.—The Birhors can tell you nothing of their origin or history beyond the fact that they have been ‘Birhors’, or jungle-men, from prehistoric times. They are commonly known amongst the people of these parts as *chopdárs* (*chop* string makers). They are divided into two sub-tribes, namely Bhuliyá or wanderers, and Jaghí or settlers.

Religion and superstitions.—Their religion is a peculiar mixture of Hindú and Kolarian ideas. They worship Debí-máy, a Hindú goddess; Mahá-máy (represented by a piece of wood painted red); Darhá-Bongá, river bank god (represented by a piece of bamboo stuck in the ground); Kudrí-Bongá, river god; Banhí-máy, jungle goddess (represented by a small piece of wood with some *sindur* on it, stuck in the ground); Lugu-máy, earth goddess; Dhuká-Bongá, air god; Bir'ku or Biru-Bongá, hill god; Buṛí-máy (represented by a white stone painted red on the top); Dadhá-máy (represented by an arrow head); Hanumán (represented by a trident painted red). Kap'sí and Jilingá are not represented by any images. They see no anomaly in worshipping ‘Hanumán’ and eating monkeys. The various representatives of their gods and goddesses are placed in a small cleared spot fenced in with thorns. The sun is sacrificed to once in four or five years. The larger communities have their own páham or priest, who attends to all the above-mentioned worthies, but the smaller camps have to content themselves with the services of the *Mundá páhan* of some neighbouring village. The Birhors offer sacrifices to their parents every three years, taking care to avoid the month or months in which they died, and offering separate fowls to the father and mother.

Witchcraft.—They also have *Ojhís* or diviners, besides others who practise the ‘black art.’ Such persons are feared and disliked, and yet often employed by these superstitious people. If an aggrieved person wishes to have revenge, he or she (practising under the instructions of the *Ojhá*) puts a devil on the enemy or on his or her household, and very soon some one falls ill. The head of the afflicted house refers to the

Ojhá, who lights a *chirág*, goes through some mummery, and discovers the instigators of the obsession. Amongst the Mundás the result is usually a free fight, but the Birhors take things more calmly, and the matter is amicably arranged by the party causing the devilment, giving the *Ojhá* a fowl to sacrifice, with a request to withdraw the devil.

The healing art.—The *Ojhá* is referred to on all occasions of sickness, when he goes through the performance of feeling the wrist and looking wise, just like our own quacks. His prescription is nothing so nasty as physic, but simply the sacrifice of a fowl, white, red or black, according to the occasion, and large or small according to the means of the patient. Light sicknesses, such as headache or stomach-ache, are cured by the *Ojhá* putting some ‘*ar'wá cháül*’ into the right hand of the patient, and turning it five times round his (the patient's) head.

Festivals.—Birhors keep the following Kolarian festivals, *viz.*, Mágh-Parab in January; Phaguá, the hunting festival, in February; Sarhul in March; Karam and Jit̄tiyá in September; Dasái and Soharáí in October.

Dances.—They dance the *Lujh'rí* at the Karam and the Jit̄tiyá, the *Jargá* at the Phaguá and Sarhul, and the *Sauntári* at other times.

Friendships.—The men make *karam'dál* friendships by putting a *karam* leaf in each other's hair, and giving each other a new piece of cloth; the women give pieces of cloth, but do not exchange *karam* leaves. The women also form other friendships among themselves by going to a river and splashing each other with water. They then call each other *Gangájal*.

Marriage customs.—The Birhors do not marry until full grown. They have only one wife, and widows are allowed to re-marry. They are not allowed to marry out of their tribe, but they cannot marry into the same gotra, *i. e.*, people of the same family name. They have such surnames as *Sing'puriyá*, *Nág'puriyá*, *Jag'sariyá*, *Liluar*, *Beharwár*, *Siruwár*, *Hem'rom*, *Mahalí*, &c. Parents arrange matrimonial matters, the price of a wife being from Rs. 3 to Rs. 5, and the bridegroom goes to the house of his future father-in-law to get married. After eating and drinking, the *páham* or priest (one of their own tribe) cuts the right hand little fingers of both bride and bridegroom. They then mark each other on the breastbone with their blood, or put their blood on small pieces of cloth which they exchange and for three days wear round their necks. After this ceremony they anoint each other's heads with oil. Then the man takes some *sindur* in his right hand which, with an upward motion, he rubs on

the centre of her forehead. She then returns the compliment by putting five spots of *sindur* in a perpendicular line on the centre of his forehead. The *lokundi* or bridesmaid (generally a young relative of the bride) then comes forward and ties the end of the bride's *sári* to the bridegroom's *gam'chhá*. The ceremony is concluded with drinking and dancing which is kept up all night, and next morning the whole party adjourn to a river or tank and bathe. After allowing the newly married wife to remain with her husband for a few days, the parents or guardians take her away and keep her for a week or so; during which time she is feasted and well-treated, and she is then made over to her husband. They usually marry in February, and at the following *karam* pay a visit to the wife's parents. Birhors do not appear to have any definite customs as to divorce. Such occurrences are very uncommon among them, but they say that if married people wished to separate, there was nothing to hinder their doing so.

Customs regarding children.—After the birth of a child, a door is cut at the back of the house for the use of the mother. When the child is six days' old, its head is shaved, its whole body is rubbed with oil and turmeric, and it is then named either after its grandparents or after the day on which it was born. The parents then offer a sacrifice after consulting the *Ojhá*. The hair is shaved by one of their own people who acts as barber for the whole community, and who is paid a *paila* (about 2 pounds) of rice for his services. All males, both young and old, have their heads shaved (with the exception of a top knot) at regular intervals. The boys, at the age of 10 or 12, have the backs of both forearms burnt, the operation being performed with lighted wicks made from oiled rags. The girls, at about the same age, are tattooed on the wrists, biceps, and ankles. This operation is performed by *ghási* women who make a profession of it. The month of November is always chosen as the most fitting time for the operations of tattooing and burning. Children of both sexes remain with their parents until they marry.

Death customs.—The Birhors first burn and then bury their dead near a stream, placing a stone of any sort over the spot. At a parent's death the youngest son has his head shaved clean. At the death of a child all male relatives shave the forepart of the head, and dine with the bereaved parents, and the parents themselves offer a sacrifice of a goat to *Debí* or *Mahá-máy*.

The Khariyás.

Habitat.—The Khariyás, a tribe speaking a dialect of the Kol language, are chiefly to be found in the South-west corner of the Lohardagá

district in the parganás of Païlkot, Bíru, Keselpur, and Sasiá, and they also extend into the neighbouring native states of Gangpur, Jaspur, and Raigañh, some few being also found in the Northern portions of the Sambhalpur district. A few people bearing this name are said to exist in a most savage condition in small communities in the Mán'bhúm and Sing'bhúm Districts; but no one has yet ascertained if these people speak the Kharīyá language.

History.—The Kharīyás of Païlkot and Bíru do not know any thing whatever about the Singbhúm Kharīyás, and state that they came originally from the North, by way of Roidás (Rohtas), Pañá, Kharīyāghát (in Torí parganá), and Lohardagá. This story is, I think, got from the Uráon; for another tradition says they came from the South. Their earliest traditions refer back to the days of *Phen máṭuk* Muṇḍá who was the father of *Bhel bhadar* and grandfather of *Madrá*. They were evidently from the earliest times a good deal mixed up with Muṇḍás, whom they look upon as elder brothers.

Divisions.—They are divided into the following sub-tribes *viz.* : Dudh-Kharīyá, Ber'gá-Kharīyá, Dhel'kí-Kharīyá, Kharīyá-Muṇḍá, Perai-Muṇḍá, and Kharīyá-Uráon. The Dudh-Kharīyás rank first. They may drink with the others, but are forbidden to eat or marry with them. They will not eat animals that have died of disease. They can eat the buffalo, but not the cow. The others can eat cows, and the Perai-Muṇḍás are said to eat cattle that have died of disease.

Religion.—The religion of the Kharīyás consists of the worship of the elements in the Sun and Air, the Hills and the Rivers, and also the spirits of their ancestors. They also propitiate various evil spirits, of whom they are in constant dread, and they have priests called *páham*s or *Baigás* who go through the ceremonies of offering up sacrifices. The *Páham* or *Baigá* is generally himself a Kharīyá, but in villages with a largely mixed population the priest may belong to any other Kolarian tribe. No Hindú or Musulmán can hold this office. The sacrifices may consist of goats, pigs, fowls or buffaloes.

Marriage ceremonies.—The marriage ceremony consists chiefly of eating, drinking, and dancing. The bride is taken to the house of her future father-in-law, where she and her intended are anointed. The bride and bridegroom are carried about by their friends, while the rest of the party are dancing, and the songs (in which the names of the happy pair are introduced) are specially composed for such occasions. The festivities are kept up all night, and the next morning the whole party adjourns to the nearest tank or river, where they all bathe and wash their clothes, the bride and bridegroom being carried there by their friends; they are, however, allowed to walk home. Marriages are

usually arranged by the parents, and the children are wonderfully dutiful, as there is nothing to prevent their choosing for themselves. However when parents make the choice they generally marry them at a somewhat early age. The marriage present, consisting (amongst the wealthier people) of seven head of cattle, is given by the bridegroom's father to the father of the bride; and a month after the marriage the bridegroom receives a present of an ox from his father-in-law. January and February are the months to marry in. A Kharīyā may marry four wives, the 1st is called *Bar'kí*, the 2nd, *Majh'lí*; the 3rd, *Sajh'lí*; and the 4th *Chhot'kí*; but besides these he may, according to his wealth, have various concubines called *Sagaís* and *Dhukkús*. Widows and divorcees can remarry, but their price is only two head of cattle as compared with seven for a virgin. A Kharīyā man must marry in his own tribe, but from a different *gotör*. A Kharīyā woman can marry a man of any Kolarian tribe, but then she is *out* of her own tribe, and can not eat with them. A Kharīyā can marry his sister-in-law while his wife is alive, if she is lame, blind, or unfruitful, and if his wife leaves him he can legally claim her younger sister.

Laws of divorce.—Dissolution of marriage is effected by both parties going before the Zamindár and headmen of the village, and declaring themselves willing to separate. The formula is worded "If I call him (or her) I will pay a fine of Rs. 20 and receive twenty strokes from a shoe." If a woman leaves her husband, he may convoke a 'Pancháyat,' and recover the oxen and buffaloes, he or his father paid for her, either from her father if she returns to him, or else from the man whom she goes to live with. A woman seems to have no redress against her husband for desertion, but she is then allowed to live with any one else she may choose. If a husband lives happily with his wife for any length of time, his father-in-law makes him a present of an ox or buffaloe. This is called a *dáj* and is considered a great honour. Either idiocy or infidelity can warrant a divorce.

Customs regarding children.—First children are named after their grandparents and omens and auguries are consulted on these as well as on all other occasions of any moment. A week after birth the child's head is shaved, and the father and mother having fasted give a big dinner to their friends and relatives, spending more money for a boy than for a girl. The child is named a month after its birth. The boys have their fore arms burnt, and girls are tattooed on the forehead and temple.

Festivals and dances.—The Kharīyás keep all the usual Kolarian festivals. In January they dance the *Kharīyá* which is peculiar to themselves and the Uráons. This is also the chief dance during the

Sarhul festivals which is kept in February. Some advanced Kharíyás wear the *Janao* or sacred thread at this festival. The *Bisu* festival kept in March is peculiar to the Kharíyás. The names of their dances are *Khariá*, *Gená*, *Lahasuá* and *Tháriyá*; and they are more energetic in their execution than the Mundás and other Kolarian tribes. Their usual stimulant is the rice beer of the country which they prepare for themselves.

Ceremonies for the dead.—The Kharíyás of the Lohardagá district are a well-to-do and advancing people, and the result is that they have acquired a number of customs which did not belong to them originally. Thus I believe that formerly they used only to bury their dead, but now they have learnt to burn them. The most approved ceremony now is as follows:—The body is buried with a vow that it will be burnt within a certain time (sometimes as much as two or three years). At the time appointed, the body is exhumed and burnt, and the bones and ashes are put into an earthen pot and thrown into the chasm of any rock in the vicinity of the village or near a river. In such cases they believe that the body waits intact for the burning ceremony, even though it be for years. These customs refer entirely to the Kharíyás of the Lohardagá district, little or nothing being known about the small and degenerate branches inhabiting the most jungly parts of Mán’bhúm and Sing’bhúm, and who are said to be in habits and appearance more like the Birhors and Juángs.

*Couplets or ‘Baits’ on the coins of Sháh Núru-d-dín Jahángír, the son of Akbar, collected by CHAS. J. RODGERS, M. R. A. S., Associate Member, Asiatic Society of Bengal.**

So far as I can ascertain there are no coins before the time of Akbar which bear couplets or *baits* of Persian poetry. I know only of two coins of Akbar which have couplets on them. One of these is a rupee struck at Alláhábád in the 44th and 45th years of his reign. I have seen this rupee also without a year or month. It is said to have been struck by Jahángír when in rebellion against his father. The couplet runs thus:—

Obv. همیشہ چوڑ مهر و ماه رائج باد
Rev. بغرب و شرق جهان سکه الہ اباد

i. e. ‘May the coin of Alláhábád be always current like the golden disk of the sun and the moon in the East and in the West of the world.’

* [The translations of the couplets have been supplied by Maulawí Mirza Ashraf Ali of the Calcutta Madrasah. ED.]